Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES—NO. III.

DR RICHARD PRICE.

The following passages are taken from an address delivered at the interment of this great and good man by Dr Andrew Kippis. Addresses of this kind at the graves of eminent individuals, particularly of distinguished ministers, are customary among Dissenters in England to the present day. It is a usage which though not without its inconveniences and in bad weather its dangers, Dr Price himself in the performance of such a service, having laid the foundation of a disorder, which terminated in his death—has called forth many interesting and affectionate tributes to the memory of the honored dead. The service is usually assigned to an intimate friend; and in this instance it was with great propriety pronounced by Dr Kippis, who was for many years in habits of the most intimate friendship with Dr Price, and well understood his admirable virtues,

Of Dr Price himself we need not speak. His name, wherever it is heard, is remembered as the name of one of the wisest and best of men. No man was ever a firmer believer; and none at the same time, a more candid and more faithful asserter of Unitarian Christianity. His writings are well known among us, and during his lifetime he maintained a friendly intercourse with many distinguished characters both among the clergy and laity, in this country. From some who were favored more than thirty years since, with the opportunity of hearing him preach, we have learnt that "his simplicity of manner, united with his affectionate and devotional spirit, gave an interest to his public services, which they had never found exceeded."

Simplicity, humility, and, in a remarkable degree, candor, were his distinguishing virtues. "In no man," says his biographer, "was the dignity of artless manners, and unaffected modesty, more happily displayed."

It is not a common instance of mortality that now demands our attention. It is not a common person whose remains we are committing to the ground, and to whom we are paying one of the last tributes that can be paid of regard and affection. This, strangers, (if any there be who are strangers to the melancholy cause of our assembling together,) may collect from the numerous attendance to which we are witnesses. They will naturally suppose that it must be a character of extraordinary eminence and merit, which would call forth such a large and respectable company of mourners. Nor will they be deceived: for it is the great and good Dr Price whose obsequies we are celebrating. When I say the great and good Dr Price, I speak language that will not be suspected to have the least tincture of flattery; for I speak language, the truth of which will be felt by all who have formed a just estimate of his excellent writings; by all who have discernment and spirit enough to value the warmest exertions for the best interests of mankind; and by all who have had the opportunity of being acquainted with his real worth.

By his moral writings he has labored, with distinguished ability, to build the science of Ethics on an immoveable basis; and what he has advanced on the subject will always stand high in estimation, as one of the strongest efforts of human reason in favor of the system he has adopted. For myself, I scruple not to say, that I regard the treatise referred to as a rich treasure of valuable information, and as deserving to be ranked among the first productions of its kind. With respect to the other ethical works of our friend, every one must admire the zeal and earnestness and strength with which he endeavors to lead men into pious views of God, of Providence and of Prayer, and to promote the exercise of devout and amiable dispositions.

In consequence of Doctor Price's profound knowledge in mathematical calculations, he was qualified, at a particular crisis, for being of singular utility to his fellow-citizens. A number of schemes for insurance of lives, and the benefit of survivorship, were rising up in different parts of this metropolis and promising mighty advantages to those who embarked in them. The superstructure was pleasing to the eye, but the foundation was hollow and deceitful. If they had been persisted in, they would have been succeeded by the most ruinous effects. The widows and orphans who looked up to them for support, would, in the end, have been plunged into poverty and distress. And these schemes would have been persisted in, and have been carried to an enormous excess, had not the benevolence of our friend urged him to apply his peculiar knowledge in the investigation of the calculations on which they were built. By his wisdom and his labors, by being eyes to those that were blind in understanding, he dispelled the delusion, and thus was of unspeakable benefit to thousands of families. In this respect he delivered the poor that would have cried, and the fatherless whom there would have been none to help. The blessing of those who might otherwise have perished came upon him; and he has given cause to many a widow's heart, that knew him not, to sing for joy.

So extensive was the conviction of Dr Price's abilities and worth, and so warm the approbation of his exertions in the cause of liberty, that perhaps there never was a private person who received so many marks of public esteem. It would be impracticable to enumerate them. England, the United States of America, France, do all concur in testifying the ample honors that were bestowed upon him. Throughout the whole of France he was regarded with a veneration and affection that cannot be expressed.

While our friend was employed on such great objects, let it not be supposed that he neglected the duties of his profession; for nothing would be more contrary to truth than such a supposition. No one could be more faithful and zealous than he was in the discharge of the sacred offices which belonged to him as a Christian Minister. As a Pastor his conduct was highly exemplary. His preparatory labors for the pulpit were the result of great care, close thought, and devout reflection. And when he did appear in the pulpit, words can scarcely do justice to the advantage with which he appeared there. This advantage did not arise from any studied arts of address, but from genuine unaffected piety and goodness. His devotions were accompanied with an humility and fervor, that powerfully engaged every well disposed heart; and his sermons were peculiarly instructive, improving, and interesting. Indeed as a moral and practical preacher, he was almost without example. There was a simplicity, a seriousness, an energy, in his discourses, that made his hearers strongly feel the beauty and excellence of virtue, and the deformity and hatefulness of vice.—Hence he acquired a popularity that was the gradual reward of substantial worth, and which is far more desirable than the reputation proceeding from the glare of outward embellishments; a popularity that is more durable in its nature, and the most peaceful and pleasant in the enjoyment.

Indeed, what crowned the whole of his character, was its being an assemblage of the most amiable and excellent private virtues. His piety was sincere, humble, and fervent; his soul pure and elevated; his views disinterested and noble. His manners were mild and gentle; and what particularly distinguished them, was their unaffected simplicity. This was apparent in the whole of his behavior; it struck every beholder: it recommended him to the love and esteem of all who conversed with him. To intrigue, to art, to concealment, he was a perfect stranger; he always looked and spoke what his feelings dictated; and his feelings were ever on the side of integrity and liberty, of humanity and benevolence.

It would be impossible to do justice to the number and respectability of his friends. His friends were of the first distinction for rank, and knowledge, and virtue. They comprehend the names, which at present stand or have lately stood the highest in the records of science, of learning, of freedom, and of moral worth. With regard to his future fame we may say, in the language of Sacred Writ, that his memory will be blessed. It will be honored by all who knew him; it will be honored in this country; it will be honored in America; it will be honored in France; it will be honored in every part of the globe, in proportion to the diffusion of just sentiments concerning the rights of human nature. The applause of his talents and his virtues will be transmitted to future ages; and he will be united in the same catalogue with the Lockes, and the Hoadlys, and the most eminent benefactors of mankind.

Thus living, thus dying, and thus entitled to eternal blessedness, what should be our aim in contemplating upon his character? The best improvement we can make of our reflections upon it, is to propose the graces by which it was distinguished, as models for our imitation. The life of such a man is an instructive lesson of goodness, and should inspire us with the emulation of treading in the same steps. It may not be in our power to rise to the like public services, or to come near him in our intellectual attainments. But every one of us, by the blessing of God on our attention to our duty, our vigilance, and self-government, may follow the example of his private virtues. This should be our ambition; and in the exercise of such a temper we shall render the affecting event of his death an instrument of promoting our endless felicity.

ADVICE TO STUDENTS IN DIVINITY.

The following judicious and affectionate counsel is a part of an address delivered to a class of Divinity students, at the close of their preparatory studies, by the Rev. Charles Wellbeloved, who was for many years a colleague, and afterwards the successor of Rev. Newcome Cappe, and is now a Theological Tutor, or as we should say, Professor in the Divinity College in York. Mr Wellbeloved is known and much respected by several American gentlemen, who have been favored with his acquaintance, while in England. The advice he here gives, will not fail of recommending itself to the friends of the ministry, and to all, who feel an interest in the successful dispensation of the truth.

He had spoken of prayer, and of other important duties. He then proceeds.

The next subject upon which I think it my duty at this time to offer you some advice, is that of preaching. "I have not shunned to declare unto you all the counsel of God," was the honorable exultation of an apostle, and ought to be equally the boast of every Christian preacher. It is not enough, that by your eloquence you can charm a listening multitude, or by your learning and ingenuity delight a discerning few; it is not enough, that you can elegantly declaim upon the beauty of virtue and the deformity of vice, or skilfully unravel the perplexities of a metaphysical argument: accountable creatures yourselves, you have to guide, to guard, to animate, and to warn others, who are accountable to the same impartial Judge; who look up to you for direction and assistance in carrying on the great work of their salvation, and whose blood will be required at your hands, if, through your negligence, they look up to you in vain. You have to point out to those, who commit themselves to your instruction, the whole duty of man, with all the animating motives to obedience, and all the awful consequences of the neglect and violation of that duty. You have to warn them, with fidelity and courage, of every enemy to piety and virtue, whether in the world around them, or in their own hearts; and to encourage and assist them to strive for the victory over it. A work of great extent and difficulty lies before you, in the due performance of which it will be necessary to keep a steady government over your own hearts; to gain an intimate knowledge of the human affections, and skill in managing them; to unite wisdom and resolution, with delicacy and caution; and to suffer nothing in your own temper and conduct to render your sincerity doubtful, and to contradict or weaken your public instructions.

As it should be the first object of a Christian teacher to make men better, to assist them in the discharge of their present duty, that they may finally obtain immortal blessedness, his public instructions should be generally of a practical nature; but as an erroneous creed is, in some degree or other, unfavorable to happiness, to genuine piety, and to steady, consistent virtue, the cause of religious truth will also claim his attention. He will justly consider it as his duty to guard his hearers against those principles of faith which appear to him to have no foundation in the word of God; and to recommend and enforce those which have the authority of the great appointed Messenger of the divine will. But what method does wisdom direct him to pursue? Ought he to be continually making controversal topics the themes of his public discourses; to be perpetually combating errors which his hearers have either never held or have abjured, and proving the truth of opinions upon the faith of which they meet together? Must he take his tone of preaching from the religious dogmatists of the day; and because they are forever attacking the principles which they disbelieve, must he wage unceasing war with them? Surely the end of public instruction is disregarded by those who act in such a manner. Occasions undoubtedly will occur, on which we must feel it necessary to point out what we deem erroneous in the creeds of others, and the arguments by which our own principles may be justified and defended, in order that our hearers may be upon their guard, furnished with the means of repelling the attacks which may be made upon their faith, and be able "to give a reason" for the sentiments they have adopted; but I can feel no hesitation in recommending to you, as at the same time the least offensive and the most efficacious means of enlightening the minds of your audience, and establishing them in the truth, to frame your public discourses upon those principles which after due examination you believe to be the word of God, without noticing the errors of others; to show by plain illustrations of passages of scripture, how these principles may be deduced from them, without controverting the deductions which others have drawn; and generally to counteract the influence of false views of the Christian doctrine, by exhibiting those which you deem just, and endeavoring, at all times, to associate them with some great practical truths.

Whatever may be the opinion of others, I am confident that you, my young friends, will not think me indifferent to the diffusion of religious truth. What I have been so solicitous in assisting you to acquire for yourselves, and in preparing you to communicate to others, I cannot regard with unconcern. My first wish, however, is, that the cause may be so managed by you, that it may not tend to exclude the weightier matters of the law of God, nor suffer by an indiscriminating and imprudent zeal. I shall never cease to think that practical instruction is best suited to the general wants of Christian assemblies, and that it should rarely give place to controversial disquisitions.

But with all the zeal that you may, and that you ought to discover in your public instructions, you will find yourselves unable to effect all the good you may desire. Long established habits will resist the most impressive lessons of wisdom, and deeply rooted prejudices will withstand the most skilful and prudent exertions to remove them. But the minds of the young will readily yield to good impressions, and easily receive and firmly retain, the principles which are carefully and judiciously inculcated. If, therefore, the providence of God should so happily cast your lot as to connect you with a numerous society, a very important and at the same time a very pleasing part of your duty, will consist in communicating religious instruction separately to the younger members. By a diligent and judicious attention to these, you may greatly assist the labors of parental piety and wisdom, or supply their absence; you may impart and fix those principles of virtue, which shall exert a constant and happy influence on the character in every succeeding period of life; you may counteract the influence of evil propensities, or prevailing bad examples; you may lay the foundation of a noble superstructure of religious and moral knowledge, and excite and confirm a love of truth and consistency, which shall prevent that sacrifice of principle to gain, ambition, or fashion, which is now so commonly witnessed in our religious societies. They will receive your instructions with willing and grateful attention; and as they advance in life, and become more sensible of their value, they will feel towards you a warm and steady attachment, which will prove a lasting source of mutual pleasure and advantage.

Such, my young friends, is the counsel respecting your public duties, which, with the most anxious concern for the cause of religion and virtue, and for your own credit and usefulness, I have thought it incumbent upon me to offer to you. Whatever attention it may deserve, that I am confident you will pay to it. Happy should I esteem myself, if I could enforce all this counsel by my own example; but I need not point out to you the peculiar circumstances in my situation, which render it impossible for me to reduce to practice some part of the advice I have now given to you. I will yield to none of my brethren in zeal to do good; in the opportunities of exercising this zeal, I am nearly behind them all. May He who apportions to every one his work, assign to you stations of extensive usefulness; may you "obtain mercy to be faithful," and be the honored instruments of good to many, who shall be your crown of rejoicing in the day of the Lord.

UNITARIAN ESSAYIST.

We have more than once called the attention of our readers to a series of excellent Essays, that are in a course of publication at Meadville, Pa. No. 10, is now before us. "On the doctrines of particular redemption, effectual calling, and the final persevereance of the saints." We give the following extracts.

Let us commence by stating with precision what these doctrines are.

The doctrines of *particular redemption*, also called the doctrine of *particular or limited atonement*, teaches, that Christ suffered for the elect only, and for no others; that for them only has he made satisfaction to the claims of divine justice, and that to them alone is the way to eternal life opened, in consequence of the vicarious atonement made by him. The extract which we made in our last number from the Westminster Confession of Faith, is perfectly explicit on this head.

In full accordance with the exclusive spirit of this first article, is the doctrine of *effectual calling* or *irresistible grace*. That doctrine is laid down in the Westminster Confession of Faith, ch. x. in the following words;

"All those whom God hath predestinated unto life, *and those only*, he is pleased, in his appointed and accepted time, effectually to call, by his word and spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly, to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills and by his almighty power determining them to that which is good; and effectually drawing them to Jesus Christ: yet so as they come most freely, being made willing by his grace.

"This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, *who is altogether passive therein*, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

"Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word.

"Others not elected, although they may be called by the ministry of the word, and may have some common operations of the spirit, yet they never truly come to Christ, and therefore cannot be saved; much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious, and to be detested."

The doctrine of *the final perseverance of the saints*, is laid down in the confession of faith, ch. xvii, as follows:

"They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.

"This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ; the abiding of the spirit and of the seed of God within them; and the nature of the covenant of grace: from all which ariseth also the certainty and infallibility thereof.

"Nevertheless they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and for a time continue therein; whereby they incur God's displeasure, and grieve his holy spirit; come to be deprived of some measure of their graces and comforts; have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring *temporal* judgments upon themselves."

Such are the Orthodox definitions of the doctrines which form the present subject of consideration. In these we are presented with six prominent features, which must strike every attentive reader. The first is, the direct discrepancy which there is between these dogmas, and those which we are taught in the sacred Scriptures. The second is, the perfectly arbitrary manner in which they represent salvation to be dispensed to mankind. The third is, that, according to them, man, in the work of his salvation, is a mere inactive machine, solely operated upon, and moved by, an external impulse. The fourth is, that they teach in the plainest manner, though by implication, the revolting doctrine of infant damnation. The fifth feature in these articles is, the extreme partiality which they ascribe to the Deity in his government of mankind. And the sixth is, their decidedly immoral tendency. Let us now examine these six points separately, and somewhat in detail.

After a faithful examination of these points, the author proceeds.

Before we close, we would beg the reader to contrast the system which we have now examined with the Unitarian's faith; and then to decide for himself, which of the two is best calculated to make men good and holy.

The Unitarian believes that God is the common Father of all; that it is not his will that any should perish, but that all should come to him and be saved. He believes that all are called to happiness, and that it is in the power of every one to become happy, by trusting in God, and by following the precepts which our blessed Saviour has given to us, and the example which he has set us. He believes that, according to the injunction of the apostle Paul, every man must work out his own salvation; and he knows, that God never requires of any one beyond what he is able to perform. He does not believe, that conversion from sin to holiness is an instantaneous change, worked by almighty power in man, and under which he is passive; but on the contrary, that though the resolution to return to God and to become good may be taken in a moment, yet that the work of conversion itself is one requiring much time and labor. He finds that, instead of being one single act, it is rather a series of acts, requiring constant effort and watchfulness. He must wean himself from the sins which have acquired dominion over him; he must eradicate the evil propensities, which self-indulgence has created within him; he must purify his heart, as the source whence all his actions spring, from every guilty and unhallowed desire; and he must do all this, with an humble reliance on the divine assistance and blessing. And when, at length, by assiduous labor, he has obtained the mastery over himself, and learned to control his thoughts, his inclinations and his actions, still his warfare is not finished. He is still sensible, that without continued watchfulness he may yet return to his former habits, and be lost; and that to be safe, he must persevere unto the end.

Such is the Unitarian's belief on the subject under consideration. And now we would again ask the reader, which of the two contending systems, this or the Orthodox, is best calculated to make men morally good?

If, by accident, this essay should fall into the hands of one of the leaders among the Orthodox, we have no doubt, that it will draw down on us, again, the charges of self-righteousness, and that we expect to be saved through our own merits. Both these imputations are undeserved. We do not expect to be saved through our own merits; but rely for salvation entirely and exclusively on the goodness and mercy of our Heavenly Father, as revealed to us by Jesus Christ. We feel too much the imperfections of our best acts, not to be sensible, that even these stand in need of the indulgence of our supreme Judge. But we also know, because Jesus and his apostles have taught us, that purityof life and

heart constitutes the proper qualifications for the life to come, and that without holiness no man shall see the Lord. As to the charge of self-righteousness, we would observe to the deluded men by whom it is brought, that if they will go to Jesus, and learn from his word, instead of from their sectarian creed, they will see that our blessed Saviour applies this charge, not to those who seek for happiness in the practice of virtue and goodness; not to those who, with the Publican, throw themselves on the mercy of their heavenly Father; but to those who, with the Pharisee, build their hopes on ceremonial observances, and on systems of human invention; and to those who, looking down with contempt, from the fancied height of their spiritual greatness, on their humble brother, dare to pronounce him undeserving the mercy and favor of his God.

[For the Christian Register.]

ASHMUN NO. V.

Mr Editor,—Though the remarks of "Justitia" in your last paper were directed against myself, I read them with pleasure, for I believe that if any good is to be done on the important subject under discussion, it is by the free and *calm* comparison of the views held by different minds. This writer however has, I think, in two important points misapprehended me. He represents me as exhibiting the feelings and language against which I protest,—the irritating system,—as in favor with the Northern people generally; while in his own opinion, we are far too indifferent on the subject. In reply to this, I shall only repeat the following passage, the concluding paragraph of my second number.

"It is possible that in these remarks, I may have been thought to speak of that as the general feeling at the North, which is, in fact, confined to a small party. Such is not my intention. The right view of the subject is, I am persuaded, extensively adopted here; but it seldom appears in discussion. Those who entertain it, from a fear of doing harm by any allusion to the subject of slavery avoid it altogether, and thus the advocates of extreme measures appear in the eyes of strangers, as the only representatives of New England feeling."

Another misapprehension of my object is exhibited in the following sentence: "I object to the whole tone and spirit of the article I have been considering, because its tendency is to lull the slumbering consciences of slave-holders, and to make the inhabitants of the North the apologists and supporters of a system which they cannot and ought not to approve." Most earnestly do I protest against such a construction of my sentiments. From my earliest years the subject of slavery has been to me one of the deepest interest; and though a long residence among slave-owners has shown me the visionary character of some schemes, and the sanguinary tendency of some measures, and has broken down some prejudices against those who are generally most criminated, it has increased, instead of diminishing, the feeling of opposition to the system itself, and the consciousness of deep obligation to be active in the great design of its removal. The very inducement which led me to oppose the violent measures and language too often adopted, was that I saw the tendency of these measures to exasperate the Southern people, and thus retard the progress of correct feeling on the subject. The late insurrections at the South, instead of effecting the emancipation of the race, roused the white population in their vicinity to acts of vengeance, which, where they went beyond the law, no one views with more horror than myself. Similar in tendency, though not equally injurious, do I consider the means, on which some in this section rely, for *forcing* the Southern people to emancipate their slaves. This object never will be effected by force, or by abuse. Arguments, fair arguments, breathed by the spirit of meekness, weapons drawn from the quiver of divine truth, pointed with mercy, and sent forth, not by pride, but by brotherly-kindness and sympathy,—these, and these alone, can properly be employed. Against the use of these I have never protested. My aim has been to check, not the discussion of the subject, but its intemperate discussion. I have indeed heard the sentiment expressed, that we know nothing of the condition of the slaves, and that we should say nothing on the subject; that we must leave it altogether to the Southern people, and that they may rightly complain of our discussing it, though in the most temperate manner imaginable. To this doctrine I never can subscribe, while I have the common means of obtaining ideas, and the common right of an American, to express them in a suitable manner. Nor do I think that from such discussion the Southern people have anything to fear. A highly respected friend, lately resident in Jamaica, stated to me the following fact as having occurred in that island. An individual attracted the public attention to the subject of slavery in the newspapers; the fears of the neighborhood were excited; but as he pursued his object calmly though with boldness, these apprehensions soon ceased, and for two or three years the subject was discussed, and knowledge connected with it disseminated, without injurious excitement of any kind. I believe that a similar course might be here pursued with similar results; and that the Southern people would receive it in a spirit of kindness.

I endeavored to prove, that if a planter thought the emancipation of his slaves would lead to his own murder, or that of his neighbors, he would be excusable for not manumitting them. Here your correspondent accuses me of "deserting the firm ground of justice, for the quicksands of expediency." I trust that a calm review of the subject will convince him that it is possible to carry too far a general principle, which, within the limits of moderation is correct.

Having devoted that attention to this writer which I felt to be his due, I now turn to the continuation of my remarks on the Colonization Society. The most common objections to this Association I have already endeavored to meet. I have now in view a brief capitulation of the good effects which it is likely to produce.

To one of these I have already adverted;—the tendency of the Colonization system to dispel the prejudices existing against the colored people. I do not say that much may not be done here; but here the light must struggle through a cloud. On the continent of his fathers, the regenerated African, a freeman under equal laws, will exhibit, in the developement of his mind, the practical refutation of long-established prejudices. There may schools and academies be established and prosper, and when these more essential though less showy establishments have done their work, there may colleges arise, not frowned on from their very birth by the fears or prepossessions of the community.

As a source of light to heathen Africa, I consider this institution more valuable than any missionary establishment, scarcely excepting that of the Sandwich Islands. Never, in modern times, has a Christian colony been planted, with such a glorious prospect of efficiency in diffusing the gospel among surrounding tribes. In our own land, the exertions of an Eliot, and of those who trod in his steps, have met but with scanty success, when compared with the high anticipations which at first were formed. Two obvious causes contributed to this result; the difference of color, forming a broad dividing line between the white man and the red; and the irreclaimable wildness of the sons of the forest. In the vicinity of Liberia, these causes do not exist: the colonist is the brother of those around him, of the same color, of the same parentage; nor are the character and manners of the native African opposed to civilization. The youthful colony, we may well hope, will advance not only by natural increase, and accessions from this country, but by the voluntary incorporation with it of neighboring christianized tribes. Wars, which in this country have resulted from the total difference between the races of the white man and the Indian, will there hardly find place. The limits of Liberia will extend by the victories of peace and of the gospel. Are these hopes more Utopian than the fancy would have appeared, which, two centuries since, should have figured forth the present greatness of our country?

The first effect of civilization on Africa will appear in the complete suppression of the slave-trade. Indeed, long before its full influence is felt inland, Liberia will have the command of the African seas; and even allowing it to remain only in its present state, who does not see the advantage, to ships employed in the suppression of this horrible traffic, of a port on the coast for shelter, for supplies, and for the adjudication of their prizes.

While these effects are in progress in the neighborhood of the colony itself, its reputation is extending in our own land. Despairing humanity will gain courage and strength, in observing how much has been done, by wise, moderate, and energetic measures; and more decisive steps, for the entire removal of slavery from our land, may at length be adopted. There is many a one, who now folds his arms, in the conviction that nothing can be done, who, when he sees the success of this undertaking, will shake off his inaction, and learn the duty "never to despair of the republic."

And meantime the success of the Liberian colony will remove one great obstacle to the emancipation of the slaves. I stated in a former number that in case of general and immediate emancipation, as it would be far more expensive to pay free laborers than to feed and clothe the same number of slaves, many planters would necessarily reduce their establishments;—that thousands would consequently be thrown out of employment and left to starve, unless provision were made for them in some other manner. The Liberian colony will afford this provision. As emancipation takes place, the more enterprizing, who desire fully to enjoy the freedom they have obtained, will press to Liberia. By the success of the colony, the means of transportation there will be increased, while those who desire to remain will thus find the field left free for their industrious exertions. I know well that it will be replied to this, that by my own admission, the Society has not the means of transporting all who even now desire to emigrate. But this objection will no longer have weight, when measures for emancipation shall have been adopted. Persuade the Southern people to manumit their slaves, and they will see the necessity of providing for the colonization of those whom they can no longer employ. Nor need the system pursued by this Society be confined to Liberia. Other colonies may be formed on the coast of Africa, at far less hazard than when the climate and its peculiarities were unknown. As the fate of Hayti becomes decided, we may be able to judge more correctly than at present, the expediency of emigration there. The settlement in Canada may also be deserving of attention. From every consideration, the colony of Liberia deserves, above all others, the deepest interest, and the most constant patronage; but wherever a prospect is opened, of providing for the surplus mass of the colored population, there is an advance made towards removing the great difficulty in the way of emancipation,—the fear that the liberated blacks should either perish for want of employment, or become a source of terror to their neighborhood.

Ashmun.

[For the Christian Register.]

THOUGHTS ON THE CHARACTER OF DIOTREPHES.

"I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."—3d Epistle of John 9, 10.

Much benefit may be derived from due attention to the character given of individuals in the Scriptures. If the character described be good, it is for our imitation; if bad, it is for our admonition. If a person of ancient times is described as eminent for particular virtues, we should inquire whether we possess such virtues. If on the other hand, we find a person of former days branded by an inspired writer as very deficient in regard to some good qualities, or as distinguished for some bad qualities or vices, we should inquire whether we are not in like manner deficient or distinguished.

This epistle was addressed to Gaius, with whose character John appears to have been well acquainted, and who is supposed to have been a member of the church of which Diotrophes was the pastor, or bishop, or in which he held some office of distinction, that gave him influence over others. In our common translation the passage quoted begins with these words—"I *wrote* unto the church." But Macknight and Newcome translate the clause—"I *would have written* to the church." The reason he wrote to Gaius, rather than to the church of which he was a member, is supposed to be assigned in the following words—"but Diotrephes, who loveth to have the pre-eminence among them receiveth us not."

Love of "pre-eminence," appears to have been the great fault of Diotrephes, and that to which his misconduct may be ascribed. He seems to have been a man of a self-sufficient and self-exalting temper; and by this he was led to reject the apostle himself, and others who adhered to him. He not only refused to receive them, but "prated against them with malicious words." Nor was he content with this; he would neither receive the brethren himself, nor let others do it, without casting them out of the church. The brethren whom Diotrephes would not receive were obviously such as the apostle deemed worthy to be received; but such was the haughty spirit of Diotrephes, that he would exclude from the church such members as kindly entertained the brethren, of whom the apostle thought so favorably. How injurious then was his love of "pre-eminence," to himself, to his brethren, to the peace and welfare of the church! He might be a man of distinguished talents, and in other respects of great influence, and of course capable of doing much good or much evil, according to the disposition of his heart.

Diotrephes was not a man of singular character. Such men have probably existed in every age. But it is a fact not sufficiently understood that the opinions of such men respecting others are worthy of very little confidence—so little that others should be on their guard, lest they be led astray by their "prating," and "malicious words," and by the confidence with which they will censure good men, and even exclude them from the church.

Some of the Scribes and Pharisees, like Diotrephes, were so fond of "pre-eminence," that they rejected the Messiah himself—"prated against him with malicious words," and resolved that any who would receive him should be cast out of the synagogue. Diotrephes, therefore, had predecessors; and his successors have been numerous. In every age since his time—perhaps in every country, and every sect of Christians, there have been men who so loved to have the "pre-eminence," as to injure their own usefulness—to do great injustice to better men than themselves, and to do much to disturb the peace of Christians, and to bring reproach on religion. It may, therefore, be well for every minister of religion of the present day, seriously to inquire whether there is not too much of the spirit of Diotrephes pertaining to his own character. This inquiry should be carefully made by all, who are forward to judge and censure those who dissent from their opinions,—and who use their influence to have those cast out of the church, or excluded from Christian privileges, who kindly receive brethren whom they are disposed to censure and reject.

Few people, perhaps, are in more danger than those who are so blinded by their love of "pre-eminence," as to "prate with malicious words," or slanderous accusations, against good people who happen to be of opinions different from their own Their self-sufficiency blinds them as to the danger of their misjudging the characters of others. As the self-sufficient Pharisees could confidently say of Christ, "We *know* that this man is a sinner," and as Diotrephes seems not to have been aware of any danger, in excluding the apostle John from his fellowship, it is reasonable to suppose that even at this day good people are often rejected as bad, by men who love to have the "pre-eminence," and who make their own party opinions a test of Christian character.

In view of this subject, it may be very proper to ask ourselves and one another this question, May it not be a fact, that a great portion of the bitterness and contention among Christians in our land has been caused by men of one sect or another, whose characters bear too great a resemblance to that of Diotrephes? Have there not been men who possesed such a love of "pre-eminence," that they would "prate with malicious words," or cruel sarcasms, against brethren who were at least as meek, peaceable, and benevolent as themselves? Have not bitter envyings and strifes been occassioned by such lovers of "pre-eminence?" This inquiry should be made by each sect, in a thorough and impartial manner, by looking carefully at home as well as abroad. Men the most guilty of this self-exalting spirit will perhaps be the least likely to suspect themselves.

The greatest lovers of "pre-eminence," or those who are most forward to take the higher places, perhaps, are generally so blinded by self-esteem as to think they are entitled to the rank they assume or seek. As they indulge a spirit the reverse of humility, they may readily flatter themselves that they are *better than others*. It is not to be doubted that many of the Pharisees verily thought themselves to be better than the Messiah and Diotrephes might think himself a much better man than John. Hence the condition of such persons must be very perilous; but to convince them of either their guilt or their danger, is difficult, if not impossible. "Thou wast altogether born in sin; and doth thou teach us?" is the *feeling* which such self-sufficient persons too commonly indulge towards brethren who doubt their infallibility, or the correctness of their opinions.

It is very certain that humility is a distinguishing, and an essential characteristic of the Christian religion; and equally certain that gospel humility disposes a person to exercise a godly jealousy in respect to himself, and to be rather disposed to think others better than himself, than to think himself better than others. Is it not then wonderful that so many professed Christians are to be found in every age, who are neither afraid nor ashamed openly to indulge the spirit of Diotrephes?

Caius.

[For the Christian Register.]

Mr Editor,—One of your correspondents observes in a late Register, that when the Rev. *Daniel Neal* had the degree of Master of Arts conferred on him, by the governors of Harvard College in 1720, no higher degree had then been granted by that Seminary. If I am not much mistaken, *Increase Mather*, who was President from 1685 to 1701, except the time he was agent in England, received the degree of Doctor of Divinity, or of Sacred Theology, while he was the principal officer of the College. This is not a very important fact, but the same assertion made by your correspondent has been made before, in some publication; and it may be well to correct it.

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CHRISTIAN REGISTER.

BOSTON, OCTOBER 22, 1831.

PUBLIC LECTURES.

It is very gratifying to witness the degree of attention, that is given in this city to popular lectures on different branches of useful knowledge. They have an intimate connexion with the progress of the community in sound morals and pure religion. We had the pleasure a week or two since to listen to the eloquent and interesting introductory lecture before the Mechanic Association, on the religious and moral uses of the study of the physical sciences; and we can can hardly call to mind a more agreeable scene, than was presented by the crowded and attentive audience assembled on that occasion. The lectures before this Association, we understand, are to be continued on Monday evening through the winter months. On Wednesday evening, the Mechanic Institution, a body which differs from the former in containing other immediate members besides practical mechanics, attend a course of lectures, on subjects that have been announced; and on Friday evening another course is delivered to the Boston Society for the Diffusion of Useful Knowledge,—a society composed principally of merchants and professional men. These respective courses are delivered in the Hall of the Atheneum, and provided for, as they usually are, by some of our most eminent citizens in the different walks of science, draw together numerous audiences and are listened to with great apparent interest and pleasure. We understand that the beautiful edifice recently erected in Tremont Street, as a Masonic Hall, will afford ample accomodations for courses of public lectures; and we rejoice that some parts of it are to be devoted to that purpose.

We have been happily disappointed to find that the public interest in these lectures is rather on the increase than the decline. It is a favorable symptom for the state of popular opinion, that such attention is given to this cheap and ready means of acquiring much valuable information. We do not believe that a little knowledge is worse than none at all; on the contrary, we hold that if extensive study is not possible to any individual, he is much better off with a taste of knowledge than destitute entirely. Give a community or an individual a little learning,—if it be sound as far as it goes,—sense and not sophistry,—well digested truth and not crude speculations;—it will not prove a dangerous thing. At the same time, we would venture to suggest the importance of making the lectures in reality stepping-stones to higher acquisitions, and of always holding up the idea, that they can do little more than point out the most important objects of science and touch cursorily upon some of them. We should be glad if the lecturers would copy the example given in the publications of the English Society for Diffusing Useful Knowledge, and at the close of the subject designate the most interesting and useful writers with references to their works, who have treated the same branch more at length.

In our opinion, a general taste for lectures of this character would do much to avert the evils apprehended from vulgar fanaticism or scepticism. We do not see how a man can listen understandingly to a clear exposition of the great truths of natural science, or to the history of nations which displays the wonderful Providence of God, or to visible demonstrations of his equally wonderful works; and then go away and unite with the ribald scoffer who blasphemes the name of his God, or the fool who says in his heart there is none, or the fanatic who degrades the Infinite Majesty by his fantastic descriptions of the will and ways of Him, whom no man hath seen or can see.

We anticipate advantages of a similar kind from the Lyceums and other associations for the acquisition and diffusion of knowledge which have been formed in different parts of the country. They can hardly fail of being abundantly useful. We are sure they will prove a plesant and profitable resource during the long evenings of the approaching winter, and we hope with all our hearts, that they will increase until they are sown broadcast throughout the whole extent of our land.

ANNIVERSARY OF THE CAMBRIDGE AUXILIARY TO THE AMER. UNIT. ASSOC.

This anniversary was celebrated last Sunday evening at Rev. Mr Green's Church in East Cambridge. The house was well filled, and the services highly interesting. Prayers were offered by Mr Newell of Cambridge, and the sermon, an excellent one on the importance of enlightened views of religion, was preached by Mr Francis of Watertown.

This auxiliary is composed of members belonging to the three Unitarian parishes in Cambridge,—Mr Gannett's, Mr Newell's, and Mr Green's; and it deserves much praise for its numbers, zeal, and efficiency. Why can there not be an auxiliary in every town that has a Unitarian society? Certainly all must feel that one ought to be formed, who know what we know of the benefits resulting therefrom, both to the town itself and to the general cause of Liberal Christianity.

We have pleasure in referring again to the late proceedings of the Auxiliary Association of the First Parish in Hingham, of which a full account was given in our paper of September 17th. In compliance with the invitation Rev. Bernard Whitman, of Waltham, delivered an Address before the Association on the evening of the 9th instant. Of the services we are unable to speak particularly, having received only a verbal account. We understand that they were attended by a large audience, notwithstanding the inclemency of the weather.

TRACTS OF THE A. U. A.

The friends of pure Christianity will be gratified to learn, that there is an increasing demand for these tracts. They will also receive with great satisfaction, we think, those lately issued, viz. "A Comparison of the Good and the Evil of Revivals, by Ezra S. Gannett;" and "An Answer to the Question, Why are you a Christian, by John Clark, D. D.", which we briefly noticed in our paper of the 1st instant. They are both excellent productions, and appropriate to the times. One has a lesson for sceptics; the other, for fanatics.

Revivals—in the Orthodox technical sense of the term, "Do they do good or harm?—or both? and of which the more?" These are the questions discussed by Mr Gannett; and after comparing the good and the evil of revivals, in respect to their *doctrine*, their *management*, and their *results*, he comes to the general conclusion that "they do more harm than good, and therefore cannot be pronounced useful."

The tract for the present month, is entitled "The Scripture Doctrine of Redemption by Jesus Christ." It is, we believe, the outline of a course of lectures prepared by Rev. Dr Carpenter of Bristol, England; and, like all his writings, is distinguished by its calmness and clearness. It consists of a series of propositions expressed mainly in language of Scripture, and is admirably suited to enlighten those who entertain unscriptural notions respecting the atonement, as also those who are desirous to know the faith of Unitarian Christians on this subject.

RELIGIOUS AND LITERARY INTELLIGENCE.

Remarks on Revivals. We extract the following from an address, recently delivered at a meeting of the Boston Baptist Association, by the Rev. Dr Grafton, Pastor of a Baptist Church at Newton. The testimony of so venerable and experienced a witness, derived from a personal observation of half a century, is entitled to peculiar respect. Though we do not accord with all the views of that gentleman, we cordially adopt his wise and judicious *remarks on revivals*. "They are well suited," says the editor of the Watchman, from whom we borrow them, "to the present times," and should be received by younger ministers, to whom they were addressed, as the "counsels of experience and the wisdom of age.'

Dear Brethren,—I consider a religious excitement to be a very different thing from a revival of religion. The former may be generated in pride, in bigotry, and in sectarianism; but the latter is the effect of the Holy Spirit, co-operating with the word of God, in regenerating and sanctifying the soul, whereby its sacrifices, or duties, become spiritual, and acceptable to God by Jesus Christ.

A time of revival is a very important period with a Church; both pastor and people need much wisdom and prudence at such a time. Their minds become elated, their hopes revived, their hearts warm, and the arms of their charity extended, ready to embrace all who appear religiously inclined; and putting the most favorable construction upon the appearances and conversations of those who are denominated inquirers, and not realizing at the moment the moral depravity of man and the deceitfulness of the heart, they may reduce the standard of Christian experience so low, and open the door of the church so wide, as to admit such as will cause them grief and sorrow.

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My young brethren, who are pastors of churches, will suffer me to caution them to be guarded against encouraging anything that will affect the passions or imagination, while the understanding is unenlightened. I have, my young brethren, for more than fifty years been acquainted with revivals. I have seen their commencement, their rise, and their decline. I have seen their blessed effects on those who were made the subjects of

the grace of God; and with pain and grief have I witnessed the apostasy of those who were merely stony ground or thorny ground professors. It is not our prerogative to judge the heart, and in every age the church has been imposed upon by false professors. Thus you see, my young brethren, who are pastors of churches, how cautious, how prudent you should be in a time of a revival of religion. As none can go to heaven without they are born of the Spirit, it is then necessary that the Spirit should be poured out to regenerate man. Then we will rejoice when sinners are converted to God; and continue to pray that his work may increase more and more.

Ordination at Canton. The ordination of Mr Henry F. Edes at Canton, will take place on Wednesday, the 26th instant.

Scriptural Interpreter. The fourth number of this work is just published. We are obliged to defer a more particular notice of it till our next. For the contents we refer our readers to our advertising columns.

Prize Tracts. The Committee of the British and Foreign Unitarian Association have offered premiums for tracts on the Evidences of Unitarian Christianity adapted for circulation amongst Mohammedans and amongst Jews. These prizes, it appears by the late foreign periodicals have been adjudged to Miss H. Martineau, of Norwich, who gained the former prize for a tract addressed to Roman Catholics.

English Unitarian Publications. Among the Unitarian publications mentioned in a late number of the Monthly Repository are the following:—A new edition of Dr Priestley's miscellaneous and theological works with notes by the editor.—The question "What is Unitarianism answered," a sermon by J. R. Beard.—The doctrine of the Trinity examined by the Scriptures; a lecture by Rev. H. H. Piper.

Commonwealth of Massachusetts.

BY HIS EXCELLENCY

LEVI LINCOLN,

Governor of the Commonwealth of Massachusetts,

A PROCLAMATION

FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE.

In the enjoyment of the richest Blessings of a Benificient Providence, the People of this Commonwealth have been carried through another Revolution of the Seasons; and now at the close of an abundant Harvest, with pious and grateful Hearts, they will seek to render to the SOVEREIGN DISPOSER of all events, the BOUNTIFUL GIVER of every Good, their united tribute of ACKNOWLEDGEMENT, ADORATION, and PRAISE.

With the advice and consent of the Executive Council, I, therefore, invite them to observe THURSDAY, *the first day of December next*, in offices of public THANKSGIVING to Almighty God for the unmerited and unnumbered riches of his Grace conferred upon them, individually, and in their relations to the Community, through the past year. Let them consecrate the Day in the Worship and Homage of their Maker, and in Christian Communion in their respective Congregations, adore that Mercy which has spared their lives, and given them capacities and opportunities for social, intellectual, and religious improvement. In devout meditation and prayer may they recognize the manifestations of Divine Favor towards them, in the enjoyment of Health, while Pestilence has been permitted to desolate distant places; in the preservation of Peace, while War has ravaged other countries;—in the Plenty which has supplied their wants;—in the Institutions of Civil Government which have secured to them personal liberty, and the exercise of the right of private judgment;—in Literary and Charitable Associations which are directed to enlightening the minds, and elevating and expanding the affections of Men;—in the possession of the Sacred Scriptures, in their simplicity and purity, by which they have a knowledge of the revealed will of God, and the hope of Salvation, through the ministry and mediation of their Blessed Saviour, the Lord Jesus Christ.

And while, with grateful Hearts, they recount the Blessings by which this Nation is distinguished above all other People, may they unite SUPPLICATION with THANKSGIVING to Heaven imploring the continued smiles of Divine Providence upon our beloved Country;—that the Union of the States may be confirmed and perpetuated;—that the Government may be one of Laws wisely framed, and justly administered;—that intelligence, patriotism, virtue, and piety, may animate the People, and a sense of responsibility, and faithfulness to duty, direct their public Officers. And may the sincerity of their acknowledgments of Dependence, and of their ascriptions of Praise, be manifested by Sympathy for the Oppressed, and an active Charity in the relief of the Destitute of their Fellow Men.

Given at the Council Chamber, in Boston, this seventeenth day of October, in the year of our Lord, one thousand eight hundred and thirty-one, and in the fifty-sixth year of American Independence.

LEVI LINCOLN.

By His Excellency the Governor, with the advice and consent of the Council.

EDWARD D. BANGS, Secretary.

God save the Commonwealth of Massachusetts!

SUMMARY.

State Prison. The following statement, from the Bunker-Hill Aurora, shows that the expenses attending the State Prison at Charlestown have been much less during the past year than during several years previous, it also accounts for a considerable item of expense not incident to similar institutions in the United States.

We are informed that the Governor and Council visited the Prison in this town, yesterday, and expressed themselves highly gratified at the present state of the institution, its discipline and character.

The following facts may be interesting to the public. The number of convicts in the prison last October was 290; there have been received during the year, 71; discharged 97; present number 256—being 34 less than last year at the same time.

The financial concerns of the prison are much more favorable than they have been for the last four years—Last year the expenses exceeded the income by about $5,500—this year, by the continued and highly meritorious exertions of the Warden and his officers the difference (and actual cost of the institution to the state) is but $500—a saving of $5000. It should be observed that in the management of this institution, the expense of transporting prisoners from the county jails (amounting the past year to nearly $500) *is paid by the Institution;* and also that *clothing and money* (authorised by law) given to the 97 prisoners discharged the past year, has amounted to $1859. These expenses we believe, are not borne by any similar institution in this country,

Railroads. We learn from the Albany Argus, that applications will be made to the Legislature of the State of New York, at their ensuing session, for four Railroads, the aggregated capitals of which amount to $20,000,000. Two of these roads run from Albany to Buffalo, one from Buffalo to Cayuga Lake, and one from Utica to Cayuga Lake.

Baltimore and Ohio Railroad. The communication between different sections of our country, distant from each other, by the means of Railroads bids fair to take precedence of canals, and almost to substitute tolls for highway taxes. The Baltimore and Ohio Railroad Company have lately published their fifth annual report in which they express their full conviction of the effectiveness of Railroads, and their confidence in the completion of the great work in which they are engaged. The Baltimore American publishes, "some of the principal facts contained in the report referred to, for the benefit of distant readers." We give an extract, which affords information, and is an evidence of American enterprise and energy.

There will be finished within the remaining months of the present year, 73 miles of road, including the branch road to Frederick of 3 1-2 miles. Of this distance 27 miles are nearly completed with a double set of tracks, and a single set of tracks will be finished the whole of the remaining distance within the year. The double track will be extended to the Potomac during the ensuing spring. About one third of this line will be laid with stone rails, and the remainder with wooden. The latter are employed, partly with a view to let the embankments settle, and partly from the consideration that stone can by means of them be hereafter transported more economically to finish the road in the same permanent manner.

A Railway has been laid through the city from the termination of the main road as far as the head of the Basin, thus connecting it with the navigation. It will be continued forwith to the City Block, traversing in its progress the whole water front of the city. We may add that no inconvenience arises from this introduction of the road into town, horses being the motive power, and the street wide enough to accommodate both the cars and the ordinary vehicles of trade.

It is known no doubt to distant readers that the first few miles of the road were attended with an extraordinary expenditure; notwithstanding which, such has been the diminution of cost in its progress, that the expense of the whole 71 miles between Baltimore and the Point of Rocks averages, for graduation, masonry and rails, only $27,128 per mile. How materially the cost of construction has been diminished, and how well this augurs for the final success of the scheme, may be further gathered from the following facts:—The graduation and masonry of the first 13 miles cost $46,354 a mile; those of the remaining 54 1-2 miles, will cost only $8,532 a mile. The graduation of the first 12 3-4 miles has cost as much as that of the remaining miles will cost. The masonry on 58 3-4 miles will not cost more than that of the first 8 3-4 miles. The graduation and masonry together, in the first 11 miles, have cost $33,000 more than they will cost on the remaining 56 1-2. The 54 1-2 miles between Ellicotts' Mills and the Potomac will average, the laying of a double track of rails included, only $25,168 a mile. This expense will not be exceeded till the road reaches the coal mines in Alleghany county.

Steam power, it is ascertained, can be used on the road with speed and economy answering the most sanguine expectation. An engine adapted to the road has been obtained, and locomotives of that construction will be put in sufficient numbers upon it.

Since January, 81,905 passengers and 5931 tons of merchandise have been transported on the first division of the road, yielding an income of $31,405,24, and involving an expenditure of $10,904,87.

The distance between the Point of Rocks and Cumberland may be completed within three years.

Surveys are making for a branch rail-road to Washington, a moiety of the whole stock requisite for making which is authorized to be subscribed by the Baltimore and Washington Turnpike Company and by the State. When this road, is completed, it will, with the railway constructed through Jersey, and that between the Delaware and Chesapeake bays, form a grand line of communication between the metropolis of the Union and its commercial emporium, taking in two of its most important cities by the way.

On the whole the Directors reiterate their confident expectation of realizing all the promises made to the public, and all the prospects of reward held out to the Stockholders. In this we conceive they are fully justified, first, by the evidence daily flowing in of the general efficacy of the rail road system; secondly, by the diminishing cost of the road as it advances; and, finally, by the new proof we receive from every quarter of the vast advantage attached to the saving of time and to a communication uninterrupted by the seasons, in commercial exchanges. It is also always to be borne in mind, that the route proposed is the shortest between an Atlantic port and the Ohio; that it has the advantage in point of climate, a point less important, indeed, to the road itself than to the canals and rivers with whose navigation it will connect itself; and that it involves, considered a general route, less transhipment, and therefore less delay, risk and expense than any other. We hope, therefore, it will recommend itself anew to the hopes and efforts of our citizens, and of those very large portions of country not less interested in it.

Lowell Railroad. The location of this Railroad is nearly completed. The inclination of the road from the horizon, will not exceed in any part ten feet in a mile. It terminates in this city, near the entrance to Warren bridge, on the westerly side of the bridge. The road will enter the city by a viaduct to be erected across Charles river, east of the Canal bridge.

Mohawk and Hudson Railroad. The number of passengers on the road from the 1st to the 8th October, eight days, 3,097; being an average of 487 per day. The amount of receipts was $1324 16.

American Institute. The annual fair of the American Institute and the exhibition of articles for premium was held in the city of New York during the last week. Several gentlemen and companies belonging to Massachusetts, obtained premiums for superior articles exhibited by them. On Friday evening an Address was delivered by the Hon. Edward Everett which received unqualified commendation, and is said to have been one of the Orator's happiest efforts.

The Polish Volunteers. The Washington Globe announces that by order of the President, directions have been given from the Department of State, to the United States Attornies of the Districts of New York and Philadelphia, to inquire into any infractions of the act of Congress, prohibiting the enlisting of men to serve any foreign nation, and to cause persons who have been guilty of a violation of the act to be presented according to law.

Literary Convention.—The first day of November next is fixed for assembling the Annual Literary Convention in New-York. The most important subjects connected with education and the advancement of literature, will be brought before the Convention, by Rev. Dr. Wainwright, Prof. Silliman, Prof. Patton, Prof. Dewey, Hon. Albert Gallatin, Jared Sparks, Dr. F. Lieber, Pres. Marsh, Hon. E. Livingston, Hon. James Tallmadge, Hon. S. R. Betts, Prof. Adrian, Wm. C. Woodbridge, Prof. Robinson and T. H. Gallaudet.

Emigration.—A correspondent of the Norfolk Beacon writes from Southampton County, (Sept. 27,) that since the late insurrection a number of families of free people of color, amounting in all to about 100 individuals, have determined, in consequence of the annoyance they have suffered by the frequent visits and rigid treatment of the patrols, to emigrate to Liberia, by the first opportunity which may be afforded them. They have, for the purpose of temporary security and protection, entered into a written engagement, had their names registered, and have chosen an agent. It is said they will be a very desirable acquisition to the Colony, as they are generally first rate mechanics, including blacksmiths, carpenters, tailors, shoemakers and sawyers.

Convention at New York. The proposed Convention, to consult respecting the interests of commerce, agriculture, manufactures and the mechanic arts, is to meet in New York on the 25th inst. Sixtynine delegates are elected to attend from Massachusetts. They are from the different counties as follows: viz. Suffolk 29, Essex 8, Middlesex 4, Plymouth 3, Norfolk 3, Bristol 4, Worcester 6, Hampshire, Hampden and Franklin 6, Berkshire 5, Barnstable, Duke's and Nantucket 3.

The Liberator. An Indictment has been submitted by the Attorney General of North Carolina to the Grand Jury in Raleigh, against Wm. Lloyd Garrison, and Isaac Knapp, editors and publishers of the paper in this city, for its circulation and publication in North Carolina, in contravention to the act of the last General Assembly of that state. The Grand Jury found it a true bill, The act makes the offence felony, it inflicts whipping and imprisonment for the first offence, and death for the second. The accused must be demanded by the Governor of North Carolina, of the Executive of this Commonwealth.

American Inventions. The annexed article is from the New York Evening Post. It appears that the yearly average of improvements in the arts, &c. in the United States, entered in the Patent Office, is about one hundred and sixtysix.

We have before us a record of all the improvements in the arts, mechanics and manufactures invented in the United States and entered in the Patent Office since the year 1793, when the first patent law was passed. It is contained in a document transmitted last winter to Congress by the Secretary of State, and comprises a list of no less than 6000 inventions, the product of American ingenuity in the course of 36 years. During that period, the plough has been made to undergo 134 improvements. 119 threshing machines have been invented. The great problem, the extraction of butter from cream without fatigue to the operator, has been solved in 80 ways by the inventors of 80 churns; and the laundress has been allowed her choice out of 125 washing machines. 123 machines have been invented for making nails; the number of new spinning machines exceeds 100: the number of improvements in the loom is 73, and in the manufacture of hats 43. The number of steam engines exceeds 100, that of stoves nearly the same. There have been 42 new ways contrived for manufacturing combs, in which we presume is included the late ingenious invention of cutting them by a single operation, into all sorts of figures, 3 new machines for paring apples have been invented and 3 gridirons. Pencil cases, ramrods, razors and suspenders, have each been subject to various improvements. An invention has been patented under the name of "dog power;" another termed an "elevator of pots and kettles," and a third destined for a useful domestic purpose under the sonorous Greek name of "Hacmagalactophorus."

LATE FROM EUROPE.

French Ambassador at Russia. The brig Cronstadt, brings information that the Russian government had notified the French Ambassador at St Petersburgh, that his presence was no longer necessary, and that his passports were ready for his reception. The information was received at Cronstadt on the 25th of August. The deputy of the American Consul, at that place, considered it authentic, and it was confirmed by the Captain of the Guard-house at Cronstadt, who signed the passports of the brig. It is thought that the interference of France in favor of Poland induced the Russian government to adopt this measure.

England. The Reform Bill passed the House of Commons, in Committee of the whole on the 7th of September. The coronation of the King and Queen was fixed for Sept. 8th; great preparations were making for the ceremony.

Insurrection at Lisbon. An insurrection broke out at Lisbon on the 21st of August. The 4th Regiment of Infantry declared for Donna Maria. Part of the Regiment, not thinking themselves sufficiently strong, or that matters were not well concerted, refused to act with their comrades. Four hundred persisted, but after a brave contest they were overpowered by superior numbers

Poland. The situation of Poland seems almost hopeless. The reports of excesses and troubles at Warsaw are confirmed. It is supposed that they were occasioned by the proposal made by Skrzynecki, the Polish Commander-in-Chief to negotiate with the Russians. Skrzynecki has been deposed, and Dembinski appointed in his place. The late commander has evinced his patriotism by a short but cool and excellent address to the army. He relinquishes his power without a murmur, and says that he shall take his place in the ranks, share the hardships of those he has commanded, and fight by their side for the freedom of their country. On the 8th of August, the Russians had advanced within five miles of Warsaw. The Poles left the city and offered battle. Before the troops were completely arranged, an action of cavalry took place which terminated in the total defeat of the Polish cavalry. This occasioned the popular tumult in Warsaw, (referred to in our last,) in which Generals Jankowski and Bakowski, who had been acquitted of the charges brought against them for conspiracy, were dragged from their houses and hanged, and about fifty persons lost their lives. By the latest accounts Warsaw was invested on all sides, within the distance of two and half English miles, and the news of its capitulation was expected. Perhaps the fate of Poland now depends upon the issue of insurrections which have broken out in the Russian military provinces and in Hungary. These revolts are said to be extensive and characterized by horrible massacres.

MARRIAGES.

In this city, at the King's Chapel, by Rev. Mr Greenwood, Stephen Higginson, Jr. of New York, to Agnes Gordon, daughter of the late William Cochran, Esq. of this city.

By Rev. Mr Motte, Mr Peter C. Jones to Miss Jane M. Baldwin.

By Rev Mr Frothingham, Dea. Samuel Greele to Miss Maria Antoinette Paine, daughter of the late Hon. Robert Treat Paine.

In Chelsea, by Rev. Mr Parkman, Mr Henry H. W. Sigourney to Miss Harriet A. Williams, daughter of Thomas Williams, Esq.

In West Cambridge, by Rev. Mr Hedge, Mr Gershom Whittemore, of West Cambridge, to Miss Lucy Tufts, of Charlestown.

In Lynn, Mr Otis Parrott to Miss Nancy Perkins; Mr William Galencia to Miss Hannah S. Currier.

In Newburyport, Capt. David Wood to Miss Jane Rand; Mr David H. Jewett to Miss Phebe Currier.

In Ipswich, Capt. John Lord to Miss Elizabeth Dodge.

In Billerica, Mr John Osborn of Belfast, Me. to Miss Lucy Crosby, of B.

DEATHS.

In this city, Mrs Elizabeth Greenwood. aged 79; Miss Louisa, daughter of Mr Thomas Blake, 25; Mr Joseph Stuart, 44.

In Milton, Mr Benjamin Crehore, aged 60.

In Worcester, Nathaniel Maccarty, Esq. aged 73.

In Bridgewater, Mrs Joanna H. Washburn, aged 35, relict of Nathaniel Washburn, Esq. and daughter of Mr William Snell; Mrs Deborah, wife of Mr Charles Latham, 29.

In Albany, N. Y. Rev. John De Witt, D. D. formerly Pastor of the South Dutch Church in Albany, and at his death Professor in Rutgers College and the Theological Seminary at Brunswick.

In Lyons, N. Y. Eli Blair, aged 40, and Abby, his wife, 36. They were taken sick on the same day, with the same disease, and died within seven hours of each other.

In Cincinnati, Mr George Pierce, aged 37, formerly of Milton, Mass.

In Halifax, N.S. Mrs Sarah, wife of Mr P. Mosely, formerly of Dorchester, and daughter of the late M William Tilton of Boston, aged 39; Hon. Michael Wallace, 88.

On his passage from the Pacific to Norfolk, Charles H. Caldwell, late Lieut. of the Guerreire.

LONDON BOOKS.

Just received by L. C. BOWLES, 124 Washington street.

"A View of the American Indians," their general character, customs, language, public festivals, religious rites, and traditions, showing them to be the descendants of the ten tribes of Israel,—the language of prophecy concerning them, and the course by which they travelled from Media into America. By Israel Worsley.

"Lectures on the Christian Church, and on Nonconformity." By Israel Worsley.

"Sermons on various important subjects," By the late Rev. Ralph Harrison. &c.

Also, London Editions of the following works, viz.

Biographical Memoirs of Rev. J. S. Buckminster, S. C. Thacher, and John Emery Abbott.

Buckminster's Sermons, with a memoir of his life.

Engraved likenesses of Rev. Dr Channing, and Rev. J. S. Buckminster. Oct. 22.

YOUNG LADIES CLASS BOOK,

Published by LINCOLN & EDMANDS.

A Selection of Lessons for Reading, in Prose and Verse. By EBENEZER BAILEY, Principal of the Young Ladies High School, Boston.

From the Newburyport Herald.

"A book under this title has been prepared by Mr Ebenezer Bailey, a gentleman well known to many in this town, and who ranks with the best instructors of youth in our country, for the use of young ladies at higher schools. We had reason to expect much from the taste and judgment of the author, and have not been disappointed. This book not only compares favorably with other Class Books in use, but is, we think, better adapted to its purposes than any books of the kind we have had occasion to examine." Oct. 22.

JUST published by L. C. BOWLES,

THE SCRIPTURAL INTERPRETER.

Vol. I. No 4, for October.

CONTENTS.

Translation and Exposition—Matt. v. 1–12; the Beatitudes; Artificial Divisions of the Bible; Exposition of Romans vi. 1—10; The Defects of the common English Version of the New Testament.

RAMMOHUN ROY'S WORKS.

The Theological writings of this distinguished Brahmin are for sale at the office of the Christian Register.

☞ An engraved portrait of Rammohun Roy is also for sale at this Office, and by ALLEN & GODDARD, No. 11 School street. Oct. 22.

CHRISTIAN ALMANACK.

LINCOLN & EDMANDS have just published the *Christian Almanack*, for 1832. Orders can now be answered. Price $3 50 per hundred. Oct 22.

THOMAS'S ALMANAC.

THE (OLD) FARMER'S ALMANAC, for the year of our Lord 1832, containing, besides the large number of astronomical calculations, and the Farmer's Calendar for every month in the year, as great a variety as any other Almanac, of new, useful and entertaining matter, by

ROBERT B. THOMAS, Esq.

Extract from the Preface.

"We are now indulged with the pleasure of presenting our friends with the *fortieth* number of the Farmer's Almanac, which has been published as many years. It rarely falls to the lot of an individual so long a term of years in succession to be allowed the happiness of presenting his acknowledgments for favors received. Judging from the increasing patronage afforded, we have every reason to be content, and we pledge ourselves so long as we are permitted to continue it, to persevere, that we may never forfeit by remissness their kind acceptance of the *old Farmer's Almanac*. It is not unfrequently observed to the author by persons residing at a distance, that they supposed him long since numbered with the dead, and that this work was now prepared by a connexion of the former Editor. To satisfy such, and conceiving it may afford amusement to his patrons, he has concluded, should his life and health be continued, in the next number to give a concise memoir of himself and ancestors. "This day published by RICHARDSON, LORD & HOLBROOK, Boston, and for sale by most booksellers and traders in New England." Oct. 21.

A DISCOURSE on the Philosophy of Analogy; by Francis Wayland, D. D. President of Brown University. Just published and for sale by LINCOLN & EDMANDS. Oct. 7.

LINCOLN & EDMANDS, Agents for the Philadelphia Manufactory, have received a new supply of superior C. Steel and Copper Plate, of various sizes—for Engravers. Oct. 14.

PATENT PERRYIAN PENS.

A supply of the Perryian Pens and Ink Powder, is received by LINCOLN & EDMANDS No. 59 Washington street. Oct. 22.

CONDITIONS OF THE PHILANTHROPIST.

The Philanthropist will be published at Ithaca, N. Y. semi-monthly, on fine white paper, new type, sixteen pages octavo in each number, at $1,50 per annum.

To avoid loss from the multitude of small debts scattered over the country, as well as to enable us to be punctual with our printer and paper maker, all subscribers will be required to pay on the reception of the first number of the volume. All orders from a distance must come accompanied with the amount of one year's subscription, or with satisfactory references.

No subscription received for less than one year.

All communications must be addressed, "Philanthropist, Ithaca, Tompkins County, N. Y." and must be post paid, or otherwise free, unless they contain a remittance of $3, or a larger amount.

Agents are allowed every seventh copy for their trouble.

☞ Subscription papers to be returned by the first of November next. O. A. BROWNSON.

Ithaca, August 12, 1831.

JEREMY TAYLOR IN MINIATURE.—*The Comforts of Piety*, taught from four heads in Religion; Faith, Hope, The Holy Spirit and Prayer, addressed to a Lady. By Jeremy Taylor, author of Holy Living, price one dollar for ten copies, same size as Daily Piety. Just published and for sale by JAMES LORING, No. 132 Washington street.

Of Jeremy Taylor's Work's Dr Rust thus observes—"They will be famous to all succeeding generations, for their richness of fancy, clearness of expression, copiousness of invention, and general usefullness to all the purposes of a Christian."

"It is my full conviction," says Coleridge, "that in any half dozen sermons of Dr Donne, or Jeremy Taylor, there are more thoughts, more facts and images, more excitements to inquiry and intellectual effort, than are presented to the congregations of the present day in as many churches or meeting-houses during twice as many months."

ADAMS'S NEW ARITHMETIC.

OF this work, Mr STOWELL, Principal of the Lancastrian School in New Haven, Jan. 17, 1829, says—"The examination of it has afforded me much satisfaction. The analytical and synthetical methods of teaching are very happily combined. The explanations are very clear and full. It will, I think, be found particularly applicable to the wants of private students, as well as schools." Prof. OLMSTED, of Yale, says, "I have the pleasure to say that I consider it among the best of our elementary treatises." Mess. S. E. & H. E. DWIGHT, of N Haven, Jan. 16, 1829, have given the following certificate:—"We have introduced Adams's New Arithmetic into our Gymnasium, *as we believe it* SUPERIOR *to any other with which we are acquainted.*" To these might be added the cordial recommendations of Mr CARLTON, Preceptor of Haverhill Academy; Rev. I. W. LEONARD, author of the Scientific Class Book; and others. The School Commissioners of Vermont, appointed by the legislature, have also added their testimony, by recommending it to be used in all the schools in that state.

☞ Dr Adams, the author, has publicly charged Roswell C. Smith, compiler of an Arithmetic, with filching much of his matter from his new Arithmetic. The demonstration closely follows the charge, by copying in three columns, as an example, only, the rule of Duodecimals in Smith's second edition, 1827; Adams's in 1827, (both being published at nearly the same period) and Smith's, in his *improved* edition, in 1829. There is, says the Doctor, "an almost total rejection of the former edition of his own book, and an obvious attempt to assimilate his stereotype edition to Adams's New Arithmetic." To the Doctor's "full length portrait," Mr Smith preserves a *dignified* silence.

☞ Published by J. & J. W. PRENTISS, Keene, N H. and for sale by almost every bookseller in New England and New York.—Oct. 1831. law5w & A—o 8

For the highest Class in Common Schools.

THE LITERARY & SCIENTIFIC CLASS BOOK, embracing the leading facts and principles in Science, illustrated by engravings. Selected from the best sources, and adapted to the wants and condition of youth in the United States. With Questions. By Rev. Levi W. Leonard.

This work is intended for, and should be used only by the higher classes, and not so much for reading as for study and recitation. A fund of information will be thereby obtained even in common schools, and the standard of education raised, as the times seem to require. The Journal of Education says, "The Lit. and Sci. Class Book is, we think, one of the most valuable School Books that has hitherto been published." The author of the N. Y. Gazetteer says, "It is a work of singular merit. There was a want of just such kind of a book in our schools."—We pass over a dozen similar notices, including the testimony of Mr Hale, late Principal of the Gardiner Lyceum, Mr B. Cook, Preceptor of the High School in Fitchburg, the Rev. Mr Lincoln of P., and the late Professor Carter. The Rev. Mr Hall, author of the celebrated Lectures on Schoolkeeping, at once introduced the work into the Essex county, Ver. Grammar School. He says, "I can assure those parents who furnish their children with the Literary and Scientific Class Book, that they are conferring a *real favour* upon them; and it is hoped the parsimony too often exhibited in regard to furnishing schools with proper books will not prevent the introduction of this work the present season."

☞ Published by J & J. W. PRENTISS, Keene, N H. Sold by CARTER & HENDEE, LINCOLN & EDMANDS, and most other Booksellers in the city and country.—Full bound, 330 pages, $6,50 per dozen. o 8 law5w&A

J. & J. W. PRENTISS, Keene, N. H. have just published the 4th edition of *A Selection of Reading Lessons for Common Schools*, designed to be used after Easy Lessons in Reading, American Popular Lessons, Boston Reading Lessons, and other works of a similar rank. By the author of the Literary and Scientific Class Book.

"The first books we read can never be forgotten, nor the morals they inculcate be eradicated."—*Mayor.*

216 pages, 12mo. with cuts. Price 25 cents, $2 62 doz.

☞ For sale by CARTER & HENDEE, and most other Booksellers in Boston and in the country. For sale also, as above, *Easy Lessons in Reading*, designed for the younger classes in Common Schools. By Rev. Joshua Leavitt. law6w&A o 5

HALE'S PREMIUM HISTORY OF THE UNITED STATES.—*CARTER & HENDEE* have received, and will keep constantly, a supply of this popular work. The purity of the style and its general adaption to Common Schools, have secured already a very extensive introduction. The sales within the last 12 months have been upwards of 20,000 copies. 320 pages, including all the questions necessary. Price 37 cents, and only $4 per doz. Published by J. &. J. W. Prentiss, Keene, N. H o 5 law6w&A

MR GANNETT'S ADDRESS.

This day published by GRAY & BOWEN "An Address delivered before the Boston Sunday School Society on the celebration of the Fiftieth anniversary of the Sunday School Inrtitution at the Federal Street Church, September 14th 1831, by Ezra S. Gannett." October 8th.

PETER PARLEY'S HISTORY OF GREECE AND ROME.

RICHARDSON, LORD & HOLBROOK have in press, and will speedily publish, "Peter Parley's Stories of Aacient and Modern Greece," designed for schools, and illustrated by a map and numerous original engravings.

Also, will soon be ready for publicatian, "Peter Parley's Stories of Ancient Rome," including a description of Modern Italy.

☞ These works are designed for schools, and will be got up in the same attractive style as the other works by this author. Oct. 1.

THIS DAY Published by GRAY & BOWEN, No. 141 Washington Street, the

NORTH AMERICAN REVIEW,

NO. LXXIII.

CONTENTS.

Art. I. American Poets—The American Common Place Book of Poetry, with Occasional Notes. By George B. Cheever.

Art. II. Anglo-Saxon Language and Literature—1. A Grammar of the Anglo-Saxon Tongue, with a Praxis. By Erasmus Rask, Professor of Literary History in, and Librarian to the University of Copenhagen. A new Edition, enlarged and improved by the Author. Translated from the Danish. By B. Thorpe, Honorary Member of the Icelannic Literary Society, &c. 2. Illustrations of Anglo-Saxon Poetry. By John Josias Conybeare, M. A. &c. Professor of Anglo-Saxon and of Poetry in the University of Oxford. Edited with additional Notes, &c. By his Brother, William Daniel Conybeare.

Art. III. Life of Henry Clay—Biography of Henry Clay. By George D. Prentice, Esq.

Art. IV. Mount Auburn Cemetery—Report of the Massachusetts Horticultural Society upon the establishment of an Experimental Garden and Rural Cemetery.

Art. V. Indian Biography—The Fall of the Indian, with other Poems. By Isaac McLellan, jr.

Art. VI. Diplomatic Correspondence of the Revolution—The Diplomatic Correspondence of the American Revolution; being the Letters of Benjamin Franklin, Silas Deane, John Adams, John Jay, Arthur Lee, William Lee, Ralph Izard, Francis Dana, William Carmichael, Henry Laurens, John Laurens, M Dumas, and others, concerning the Foreign Relations of the United States, during the whole Revolution; together with the Letters in Reply, from the Secret Committee of Congress and the Secretary of Foreign Affairs; also, the entire Correspondence of the French Ministers, Gerad and Luzerne, with Congress. Published under the direction of the President of the United States, from the original manuscripts in the Department of State, conformably to a Resolution of Congress of March 27th, 1818. Edited by Jared Sparks.

Art. VII. Stewart's Voyage to the South Sea—A Visit to the South Seas in the United States' Ship Vincennes, during the Years 1829 and 1830, with Scenes in Brazil, Peru, Manilla, the Cape of Good Hope, and St Helena. By C. S. Stewart, A. M. Chaplain in the United States' Navy, and Author of "A Residence in the Sandwich Island in 1823 and 1825."

Art. VIII. Exhibition of Pictures at the Athenæum Gallery—Remarks upon the Athenæum Gallery of Paintings for 1831.

Art. IX. American Library of Useful Knowledge—American Library of Useful Knowledge, published by authority of the Boston Society for the Diffusion of Useful Knowledge. October 1st.

SELECTED POETRY.

[From the Token, for 1832.]

OPENING OF THE SIXTH SEAL.

BY THOMAS GRAY, JR.

"And I beheld when he opened the sixth seal."—Rev. vi. 12.

I stood above the mountains, and I saw
The unveiled features of Eternity.
Th' affrighted earth did quake. The mountains reeled,
And heaved their deep foundations to the day.
The islands melted in the sea. The rocks
Toppled, and fell in fragments. Lightning shot
A fiery glare athwart the ruined world.
Chaos returned again. The extinguished sun
Hung black and rayless in the midnight air.
The moon became as blood. And one by one,
The everlasting stars of heaven did fall,
Even as the fig-tree shaken by the wind
Drops her untimely fruit. All light was dead.
The heavens—th' eternal heavens themselves, that stretched
Shroud-like above the earth, were rent in twain,
And vanished like a scroll together rolled.
And men did vainly strain their aching gaze
Into the lurid gulf, that mocked the space,
The yawning space of the departing sky.

The city was a desert. Men aghast
Fled from their rocking habitations, out
Into the fields, that gaped and swallowed them.
The prisoner spurned his earthquake-riven chain,
And flung in horror his freed arms to heaven.
And men did cast themselves upon the earth,
And hid their faces; and they prayed—and died.
The living and the dead together lay;
The frantic mother, and the perished child.
And men did grovel in the parching dust,
Crawling like serpents o'er their kindred dead.
The crowned head, the lowly, and the proud,
The rich, the brave, the mighty, bond, and free,
Trembled and hid themselves, and shivering crept
Into the dens, and mountain-caves, and rocks;
And in their mortal horror, lifted up
On high their hollow voices, and they prayed,
'Ye mountains fall on us—and ye, oh rocks!
Hide us—ay! crush us from the face of Him
Who sitteth on the throne, and from the Lamb.
For lo! his day of vengeance is arrived,
And who can hope to stand?'

[From the Southern Churchman.]

STANZAS.

"Ho every one that thirsteth, come ye to the waters!"

Wanderer in a weary land,
Fainting 'neath the sunny ray,
Seek the fountain near at hand,
Toil no longer on the way;
Here are waters running o'er,
Drink of them, and thirst no more!

Pleasure's votary, thirsting still
For delight unmixed with pain;
Seeking yet some little rill,
Where thou may'st refresh again:
See the fountain running o'er—
Drink its waters—thirst no more!

Mourner, in this vale of tears,
Reaching after perfect peace;
Looking on to future years,
Dark and desolate as these;
Here's a fountain running o'er,—
Drink its waters—thirst no more!

Parent, watching o'er thy child,
Giving every earthly thing;
Lost in wishes vain and wild,
To this fount thy children bring;
And of waters running o'er,
Let him drink, and thirst no more!

Rosy youth, and hoary age,
Journeying in the world of strife;
Youth and maiden—child and sage,
Freely drink the stream of life;
Here are waters running o'er—
Drink of them, and thirst no more!

[From the New Monthly Magazine.]

TOO SOON.

Too soon!—too soon!—how oft that word
Comes o'er the spirit like a spell;
Awakening every mournful chord
That in the human heart may dwell;
Of hopes that perished in their noon—
Of youth decay'd—too soon—too soon!

Too soon!—too soon!—it is a sound
To dim the sight with many a tear!
As bitterly we gaze around,
And find too few we loved are here!
Ah!—when shall we again commune
With those we lost—too soon!—too soon!

Too soon!—too soon!—how wild that tone
Bursts on our dearest hours of bliss,
And leaves us silent and alone,
To muse on such a theme as this:
To frown upon the quiet moon,
Whose *parting* light comes all too soon!

Too soon!—too soon!—if e'er were thine
The joys, the fears, the hopes of love!
If thou hast knelt before the shrine
Of beauty in some star-light grove:
Whose lips, young roses breathed of June,
Thou'st *wept* these words—too soon!—

Too soon is stamped on every leaf,
In characters of dim decay!
Too soon is writ in tears of grief,
On all things fading fast away!
Oh! is there *one* terrestrial boon!
Our hearts lose not—too soon!—too soon!

However short the duration of life, says Cicero, it is abundantly long if spent agreeably to the dictates of virtue and honor.—No man has lived too short a time, who has fully discharged the duties of an exalted virtue.—We esteem nothing an evil, that is the appointment of the common Parent of all things.

MISCELLANEOUS.

THE CHURCH OF ENGLAND.

The Christian Observer offers some remarks on the probable effect of the Reform in Parliament upon the interests of the Established Church, which are judicious and liberal.

We forbear, as before stated, entering at present upon the merits or demerits of the Bill; but we must offer a few words in reply to some of our correspondents, who have put the question to us, How would a Reformed Parliament affect the interests of the Established Church? We should have less hesitation in offering in reply the most favorable opinion, if the Established Church were in that state of spiritual efficiency which would command to a due extent the affections and suffrages of the people. But this is at present deplorably not the case: and much of the evil, we must honestly add, has arisen from a corrupt state of Parliament. Take only, as an illustration, the distribution of patronage. On whom have government livings and posts of ecclesiastical dignity and emolument been currently bestowed? Not by any means of necessity on the worthiest candidates, but on those who possessed the strongest parliamentary interest. It is true that many excellent men have been thus promoted, but their excellence was not their direct claim; professional decency of character might usually be requisite, for the sake of public opinion, but beyond that nothing was required: it was not asked whether the individual was really a man of God; one who had determined to know nothing among men but Jesus Christ and him crucified, and to spend and be spent for the souls of his people. Pluralities and non-residence, also, have been nourished by the corruptions of Parliament; for a legislature honestly anxious for the public welfare (even supposing its members not religious) would not have allowed, for the sake of cumulating preferments, that wretched system, which degrades and disgraces the Church. But the venal interest, that made and kept Parliament corrupt, found one of its richest returns in Church patronage; for it was hard indeed if a man who could oblige government could not provide for a clerical friend beyond the worth of a single benefice incumbered with residence. These abuses have well nigh ruined the Church in popular estimation; and one such instance as that which has been retailed for the last few weeks, of the rapacity of the Bishop of Ely (we see not why we should not allude to the name as it has been before Parliament,) does more to injure the Church in the public feeling as an engine of spiritual utility, and to prepare the way for the confiscation of its temporal revenues, than the worst Parliamentary Reform Bill that its greatest enemy could devise.

Our view then, is, that under a Reformed Parliament the administration of our national ecclesiastical establishment will undergo a severe ordeal; but that the issue will be, if the clergy are faithful to their high trust, to make it more popular, more spiritual, and more useful. It may come to be less looked to as a sinecure provision for young men who have no taste for its duties; but we think too highly of the claims of our Church, and its powerful hold upon the best affections of the country, to fear that a Parliament chosen by the large majority of respectable housekeepers would wish for more than its rectification, or would plot its extinction. If it did, it would be the clergy themselves who were chiefly to blame; for wherever there is a pious, zealous, and affectionate pastor, the Church, we are persuaded, is in no danger: rather do the people wish to build new churches and provide for additional ministers where wanted, and they are greatly alienated from the national communion by not being allowed to do so. The people ask to have a pious, active, resident, fairly-paid clergyman in every parish: but such a system would ruin the expectations of those who view the Church only as an instrument of lucre. Beyond this, we see no direct danger except (and a fearful exception it is!) what springs from the temper of the times, whatever may be the system of Government or Parliament; and from the effect of those abuses in the Church which have alienated many of the people, and rendered them open to the arts of political declaimers and interested impugners of tithes. But this danger would be increased, not lessened, by a continuance, instead of a correction, of the existing evils; and, to speak the plain truth, we should less dread open opposition than the interested support which views religion only as an instrument of temporal advantage. If you do away with the Borough-influence system, it is said, and give large bodies of the public a voice, you will ruin the Church; for it stands by private influence. Its clerical and impropriated tithes being bound up together, the efforts of those who hold the latter are exerted in favor of the former; and the better payment the Church can offer by sinecures and cumulation for the exertion of political power, the more sure is it to retain that power in its favor. In all this not one word is said of religion; of the unbought affections of the public; of that power which the Church ought to possess, as a spiritual blessing to the country; and this is, in our view, a far stronger safeguard than that interested support which thinks only of loaves and fishes, and nothing of the souls of men.

KINDNESS BETTER THAN SEVERITY.

A very pleasant book has been lately written by Captain Basil Hall, who made himself notorious in this country by his 'Travels in the United States.' This his last work is entitled 'Fragments of Voyages and Travels, including Anecdotes of a Naval Life; chiefly for the use of Young Persons.' Capt. Hall's experience has supplied him with a fund of agreeable and useful matter, which he has here wrought up in a form that cannot but render it acceptable. The remarks in the extract which we now give are as sound as the illustration is pertinent.

Even at this distance of time, and although most of the officers I am now speaking of have long since been dead and gone, I still feel that it would be a sort of disrespectful liberty in me, and perhaps not very useful, to point out with any minuteness of detail, those particular points in their modes of management, which struck me as being faulty at the time, or which now seem worthy of commendation. I shall merely mention a trait of character by which two of them were contradistinguished from each other; and I do so the more readily, as the example seems to contain a lesson nearly as applicable, perhaps, to domestic matters, as to those of a stern profession like the navy.

Whenever one of these commanding officers came on board the ship, after an absence of a day or two, and likewise when he made his periodical round of the decks after breakfast, his constant habit was to cast his eye about him, in order to discover what was wrong—to detect the smallest thing that was out of its place—in a word, to find as many grounds for censure as possible. This constituted, in his opinion, the best preventive to neglect, on the part of those under his command; and he acted in this crusty way on principle.

The attention of the other officer, on the contrary, appeared to be directed to those points which he could approve of. For instance, he would stop as he went along, from time to time, and say to the first lieutenant, "Now these ropes are very nicely arranged; this mode of stowing the men's bags and mess-kids is just as I wish to see it. While the officer first described would not only pass by these well-arranged things, which had cost hours of labor to put in order, quite unnoticed, but would not be easy till his eye had caught hold of some casual omission, which afforded an opening for disapprobation. One of these captains would remark to the first lieutenant, as he walked along, "How white and clean you have got the decks to day! I think you must have been at them all the morning, to have got them in such order." The other, in similar circumstances, but eager to find fault, would say, even if the decks were as white and clean as drifted snow—"I wish to heaven, sir, you would teach these sweepers to clear away that bundle of shakings!" pointing to a bit of rope yarn, not half an inch long, left under the truck of a gun.

It seemed, in short, as if nothing was more vexatious to one of these officers than to discover things so correct as to afford him no good opportunity for finding fault; while, to the other, the necessity of censuring really appeared a punishment to himself. Under the one, accordingly we all worked with cheerfulness, from a conviction that nothing we did in a proper way would miss of approbation. But our duty under the other, being performed in fear, seldom went on with much spirit. We had no personal satisfaction in doing things correctly, from the certainty of getting no commendation. The great chance also of being censured, even in those cases where we had labored most industriously to merit approbation, broke the spring of all generous exertion, and, by teaching us to anticipate blame as a matter of course, defeated the very purpose of punishment when it fell upon us. The case being quite hopeless, the chastisement seldom conduced either to the amendment of an offender, or to the prevention of offences. But what seemed the oddest thing of all was, that these men were both as kind-hearted as could be, or, if there were any difference, the fault-finder was the better natured, and, in matters not professional, the most indulgent of the two. The line of conduct I have described was purely a matter of official system, not at all of feeling. Yet, as it then appeared, and still appears to me, nothing could be more completely erroneous then the snarling method of the one, or more decidedly calculated to do good than the approving style of the other. It has in fact, always appeared to me an absurdity, to make any distinction between public and private matters in these respects. Nor is there the smallest reason why the same principle of civility, or consideration, or by whatever name that quality be called, by which the feelings of others are consulted, should not modify professional intercourse quite as much as it does that of the freest society, without any risk that the requisite strictness of discipline would be hurt by an attention to good manners.

This desire of discovering that things are right, accompanied by a sincere wish to express that approbation, are habits which, in almost every situation in life, have the best possible effects in practice. They are vastly more agreeable certainly to the superior himself, whether he be the colonel of a regiment, the captain of a ship, or the head of a house; for the mere act of approving seldom fails to put a man's thoughts into that pleasant train, which predisposes him to be habitually pleased, and this frame of mind alone essentially helps the propagation of a similar cheerfulness amongst all those who are about him. It requires, indeed, but a very little experience of soldiers or sailors, children, servants, or any other kind of dependants, or even of companions and superiors, to shew that this good humor, on the part of those whom we wish to influence, is the best possible coadjutor to our schemes of management, whatever these may be.

* * * * * * *

There is one practical maxim, trite, indeed, though too little acted upon, but which bears so directly on this subject, that I wish exceedingly to urge it upon the notice of my young friends, from its being calculated to prove of much use to them in the business, as well as the true pleasures of life. In dealing with other men—no matter what their rank or station may be—we should consider not so much what they deserve at our hands, as what course is most suitable for us to follow.

"My lord," says Polonius to Hamlet, in speaking of the poor players, "I will use them according to their desert."

"Odd's bodkin, man, much better!" is the answer of the judicious and kind-hearted Prince. "Use every man after his desert and who shall 'scape whipping? Use them after your own honor and dignity; the less they deserve the more merit is in your bounty."

Most people, however, reverse this beautiful maxim, which breathes the very soul of practical charity, and study to behave to others in a manner suitable to the desert of those persons, while they leave out of the question entirely the propriety and dignity of their own conduct, as if that were a minor, and not the primary consideration! Does not this occur every time we lose our temper? At all events, the maxim applies with peculiar force on board ship, where the character and conduct of every officer are daily and hourly exposed to the searching scrutiny of a great number of persons who have often little else to do but watch the behaviour of one another.

FUNERAL AT SEA.

From the same work from which the preceding article is taken, we copy the following description of a seaman's funeral.

Very shortly after poor Jack dies, he is prepared for his deep sea-grave by his messmates, who with the assistance of the sail-maker, and in the presence of the master-at-arms, sew him up in his hammock, and having placed a couple of cannon-balls at his feet, they rest the body, (which now not a little resembles an Egyptian mummy,) on a spare grating. Some portion of the bedding and clothes are always made up in the package—apparently to prevent the form being too much seen. It is then carried aft, and being placed across the after hatchway, the union jack is thrown over all. Sometimes it is placed between two of the guns, under the half deck; but generally, I think, he is laid where I have mentioned, just abaft the mainmast.

I should have mentioned before, that as soon as the surgeon's ineffectual professional offices are at an end, he walks to the quarter deck, and reports to the officer of the watch that one of his patients has just expired. At whatever hour of the day or night this occurs, the captain is immediately made acquainted with the circumstance. At the same time the master-at-arms is ordered by the officer of the watch to take possession of the dead man's clothes; and his messmates soon afterwards proceed to dress and prepare the body for burial.

Next day, generally about eleven o'clock, the bell on which the half-hours are struck is tolled for the funeral by one of the quarter-masters of the watch below, or by one of the deceased's messmates; and all who choose to be present, assemble on the gangways, booms, and round the mainmast, while the forepart of the quarter-deck is occupied by the officers.

In some ships—and it ought perhaps to be so in all—it is made imperative on the officers and crew to attend this ceremony. If such attendance be a proper mark of respect to a professional brother, as it surely is—it ought to be enforced, and not left to caprice. There may, indeed, be times of great fatigue, when it would harass men and officers, needlessly, to oblige them to come on deck for every funeral, and upon such occasions the watch on deck may be sufficient. Or, when some dire disease gets into a ship, and is cutting down her crew by its daily and nightly, or it may be hourly, ravages; and when, two or three times in a watch, the ceremony must be repeated, those only, whose turn it is to be on deck, need to be assembled. In such fearful times, the funeral is generally made to follow close upon the death.

While the people are repairing to the quarter-deck, in obedience to the summons of the bell, the grating on which the body is placed, being lifted from the main-deck by the messmates of the man who has died, is made to rest across the lee gangway. The stanchions for the man-ropes of the side are unshipped, and an opening made at the after-end of the hammock netting, sufficiently large to allow a free passage.

The body is still covered by the flag already mentioned, with the feet projecting a little over the gunwale, while the messmates of the deceased range themselves on each side. A rope which is kept out of sight in these arrangements, is then made fast to the grating, for a purpose which will be seen presently.

When all is ready, the chaplain, if there be one on board, or if not, the captain, or any of the officers he may direct to officiate, appears on the quarter-deck and commences the beautiful service, which, though but too familiar to most ears, I have observed, never fails to rivet the attention even of the most rude and least reflecting. Of course, the bell has ceased to toll, and every one stands in silence and uncovered as the prayers are read. Sailors, with all their looseness of habits, are well disposed to be sincerely religious; and when they have fair play given them, they will always, I believe, be found to stand on as good vantage ground, in this respect, as their fellow-countrymen on shore. Be this as it may, there can be no more attentive, or apparently reverent auditory, than assembles on the deck of a ship of war, on the occasion of a shipmate's burial.

There is no material difference in the form of this service from that used on shore, except in the place where allusion is made to the return of the body to its parent earth. Perhaps it might have been as well to have left this unchanged, for the ocean may well be taken, in this sense, as a part of the earth, but since an alteration was thought necessary, it could not have been made in better taste.

The land service for the burial of the dead contains the following words:—

"Forasmuch as it hath pleased Almighty God, of his great mercy, to take unto himself the soul of our dear brother here departed, we therefore, commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope," &c.

Every one, I am sure, who has attended the funeral of a friend—and whom will this not include?—must recollect the solemnity of that stage of the ceremony, where as the above words are pronounced, there are cast into the grave three successive portions of earth, which, falling on the coffin, send up a hollow, mournful sound, resembling no other that I know.

In the burial service at sea, the part quoted above is varied in the following very striking and solemn manner:—

"Forasmuch," &c. "we therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, when the sea shall give up her dead, and the life of the world to come," &c.

At the commencement of this part of the service, one of the seamen stoops down, and disengages the flag from the remains of his late shipmate, while the others, at the words "we commit his body to the deep," project the grating right into the sea. The body being loaded with shot at one end, glances off the grating, plunges at once into the ocean, and

"In a moment, like a drop of rain,
He sinks into its depths with bubbling groan,
Without a grave, unknelled, uncoffined and unknown."

This part of the ceremony is rather less impressive than the correspondent part on land; but still there is something solemn, as well as startling, in the sudden splash, followed by the sound of the grating, as it is towed along, under the main-chains.

In a fine day at sea, in smooth water, and when all the ship's company and officers are assembled, the ceremony just described, although a melancholy one, as it must always be, is often so pleasing, all things considered, that it is calculated to leave even cheerful impressions on the mind.

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